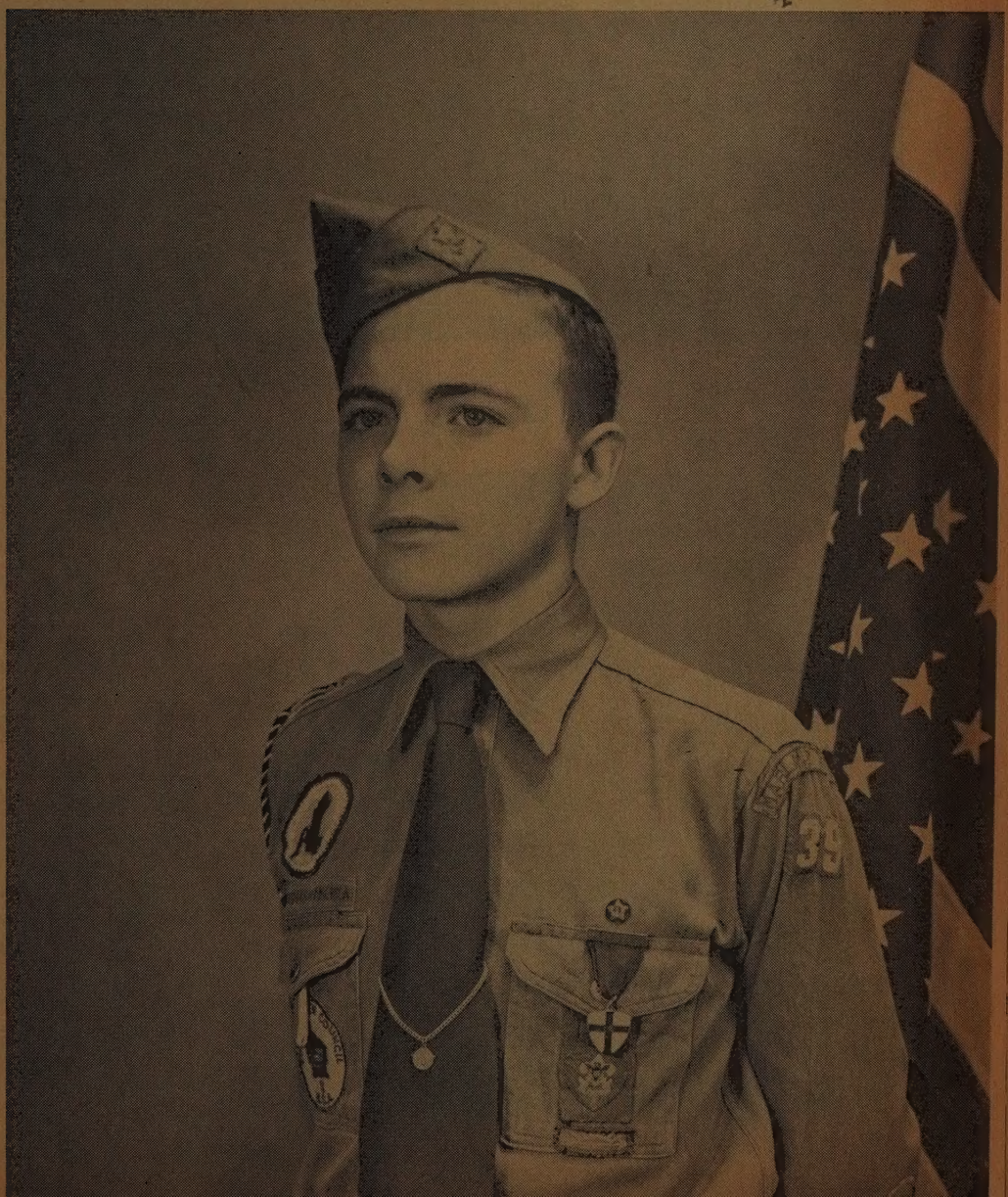
January 29, 1957
VOLUME XLI . . . NUMBER 5

Lutheran Herald

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

To do my duty to God and my country . . .



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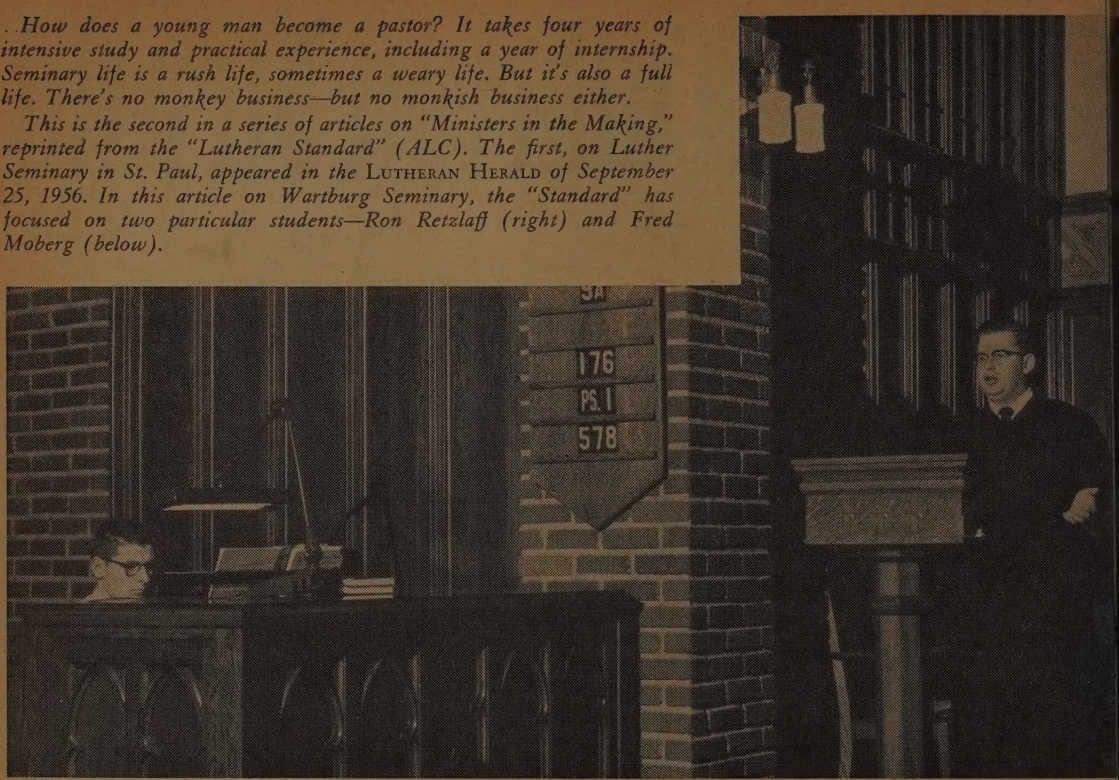
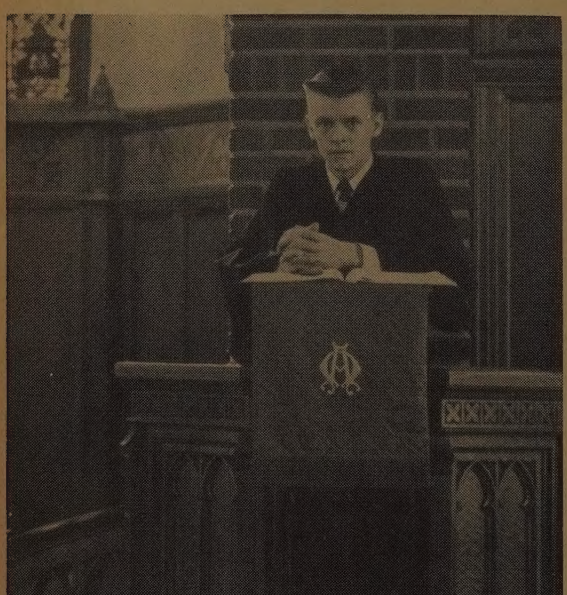
uary 10

. . How does a young man become a pastor? It takes four years of intensive study and practical experience, including a year of internship. Seminary life is a rush life, sometimes a weary life. But it's also a full life. There's no monkey business—but no monkish business either.

This is the second in a series of articles on "Ministers in the Making," reprinted from the "Lutheran Standard" (ALC). The first, on Luther Seminary in St. Paul, appeared in the LUTHERAN HERALD *of September 25, 1956. In this article on Wartburg Seminary, the "Standard" has focused on two particular students—Ron Retzlaff (right) and Fred Moberg (below).*



Wartbur



HIGH on one of the myriad hills that punctu Dubuque, Iowa, stretches a dipper-shaped se of stone buildings, a high tower rising impressi above them. From a distance the scene is reminiscen a medieval European monastery; but inside the atn phere tingles with Spirit-filled vitality.

Life at Wartburg Seminary, one of the American theran Church's two theological schools, bears little semblance to the popular misconceptions about mo like existence at "preacher factories." Victorians have viewed their pastors as atrophied saints, but tod pastors-to-be are as perky as puppies, as human as M the butcher. To them seminary life is not an ascetic treat from the world but a living experience wit living gospel.

Take Fred Moberg and Ron Retzlaff, for instanc couple of youthful Wartburg seminarians who were operative enough to let the *Lutheran Standard* inv

nitories and reading room as seen from the tower. Traditionally, every seminarian climbs the tower at least once.

eminary Hums With Life

by Robert C. Gremmels . . . photography by Ted Ager

privacy for a few days. Fred is a 25-year-old senior
Carrington, North Dakota; Ron a 22-year-old
or (first-year student) from Tigerton, Wisconsin.
don't let the home town scare you," says Ron. "I'm
y quite docile."

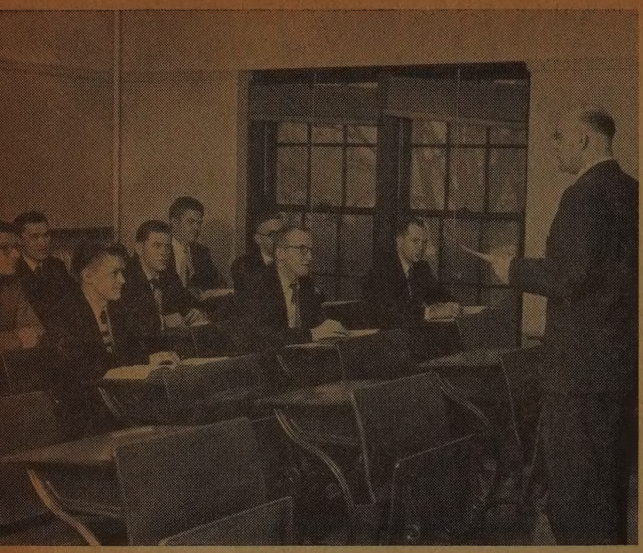
resentative But Not Typical

d and Ron are not "typical" seminarians (in a school
encourages individual personality and creativity typ-
students do not exist), but they are, in many respects,
esentative of the way seminarians live and learn.
ke most seminarians, Fred and Ron are average-
ing guys who wear average-looking clothes and carry an average amount of junk in their pockets. They don't sport halos to appear holier-than-thou or run around spouting Bible verses to prove their sincerity. In fact, about the only obvious characteristic that would peg them as seminarians is that morning-after look caused by late-hour bouts with heavy assignments.

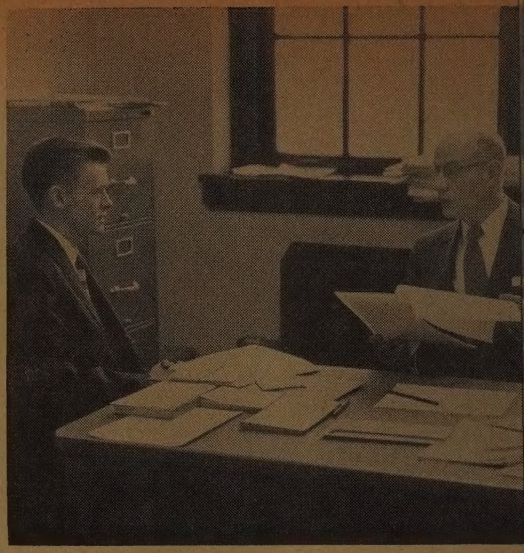
"They really make you work around here," says Ron—but in a tone that suggests less pain than pride of accomplishment. "It seems like we're constantly outlining textbooks, writing papers, or doing outside reading." Fred, who has become well accustomed to this sort of thing, is a bit more subtle. "I think," he confides, "they're getting in as many hours as they can."

utheran Herald • O. G. MALMIN, Editor • WILLIAM H. GENTZ, Associate Editor
CARMEN MITCHELL, Managing Editor • MELVA ROREM, Assistant Editor

l organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. n, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 31, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minne- 15, Minnesota.



MARRIED men may not have to meet the 7 A.M. breakfast deadline in the dining hall, but 7:40 classes still mean early rising. Here Fred attends one taught by Dr. Salzmann.



On an off hour Fred drops in at one of the seminary's faculty offices to discuss one of his term papers Professor Streng.

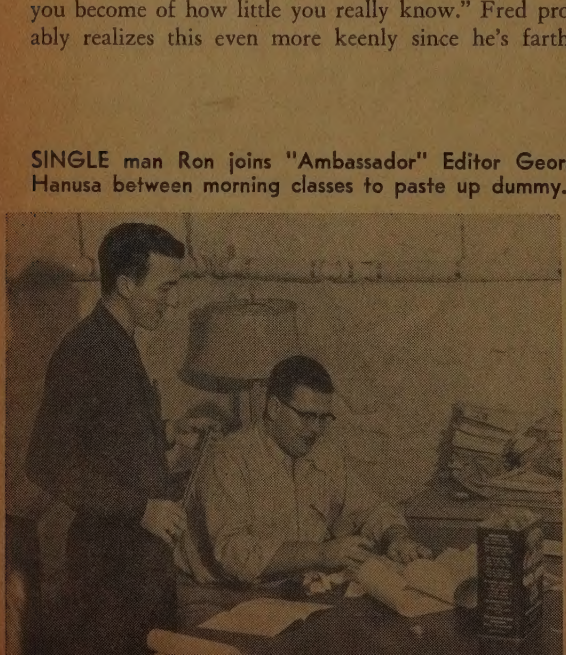
But neither of the men feels mistreated, and both believe the work is fascinating and pertinent. They have come to recognize that God is a great and glorious being, and that His revelation cannot be comprehended in just a few weeks or a few months. A pastor needs a lifetime of prayer and study—with a solid seminary foundation. When Fred and Ron look ahead to the great responsibilities of the ministry, those four years of preparation seem mighty short.

"Seminary life is a challenge and a humbling experience," says Ron. "The more you study, the more aware you become of how little you really know." Fred probably realizes this even more keenly since he's farther along the route. "But," he is quick to point out, "a as theory is concerned, I think we get everything need to go out into the parish. And internship ten crystallize the theory."

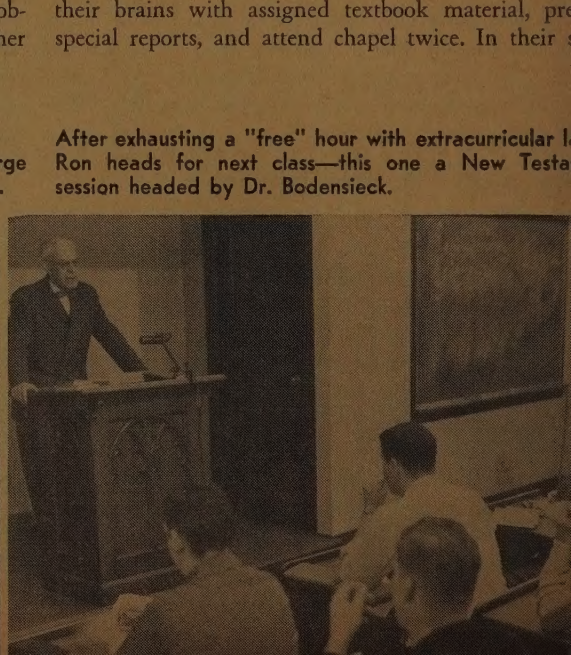
No Time for Nonsense

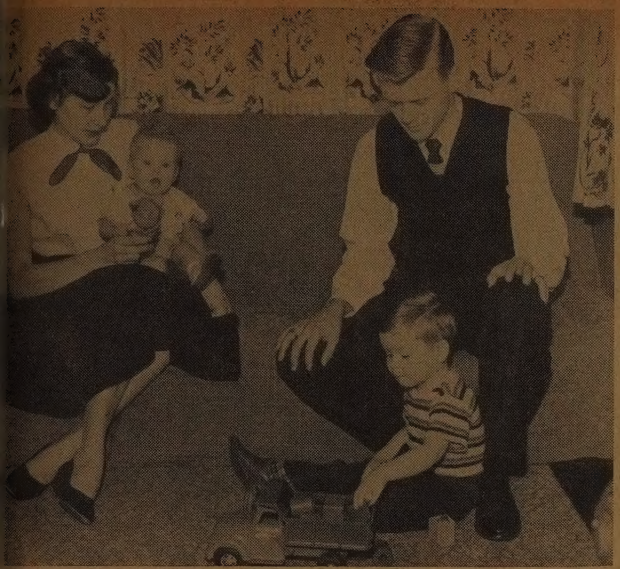
On a typical day Fred and Ron race a schedule makes the 40-hour week look like a rich man's vaca Between about 7 A.M. and midnight they attend three to five classes, take notes until their hands c out, chase down reference books in the library, their brains with assigned textbook material, pr special reports, and attend chapel twice. In their

SINGLE man Ron joins "Ambassador" Editor George Hanusa between morning classes to paste up dummy.

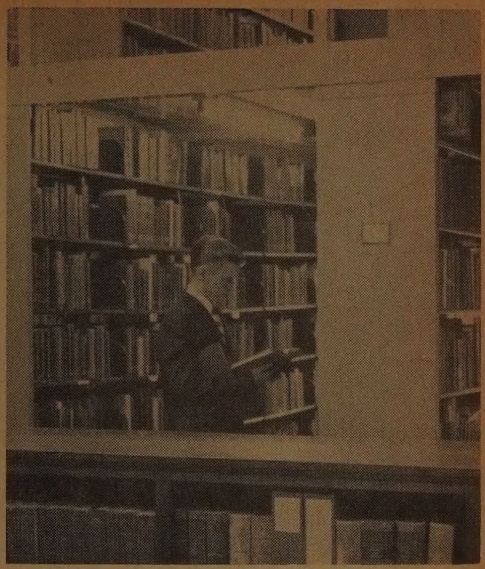


After exhausting a "free" hour with extracurricular Ron heads for next class—this one a New Testa session headed by Dr. Bodensieck.





\fter supper, before tackling books for the evening, Fred sually spends some time with wife Norma and children.



Since two children came along and turned his trailer study into a nursery, Fred works mostly in the library.

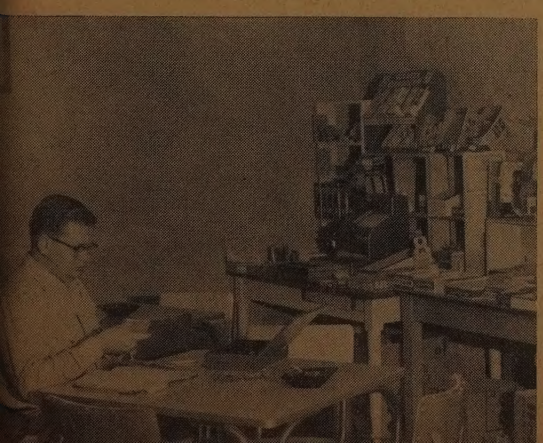
ne (surprisingly, they usually find some) they sip ffee in the snack bar, join student bull sessions, or at with the professors—whom they look to as friends d guides rather than taskmasters. Certain times, of urse, are set aside for personal meditation.

On top of all this, both Fred and Ron hold down part-ne jobs. About half the students do. Fred works 25 urs a week in a Dubuque supermarket while Ron anages the seminary snack bar.

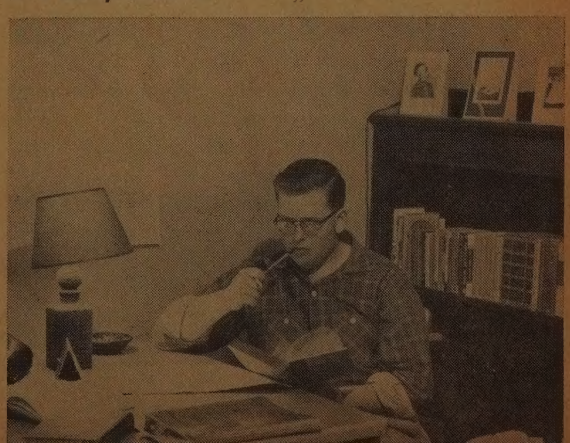
Fred sometimes wonders whether, perhaps, he was t out to be a grocer rather than a pastor. During high-hool days he worked in a grocery store, and he practically paid his own way through Wartburg College in Waverly, Iowa, by "running a cash register, stocking shelves, and carrying out." (Incidentally, about 75 per cent of Wartburg seminarians are graduates of Wartburg College.)

In his own "subprofession" Ron is no amateur either. He served his apprenticeship in his father's steak house—"which may account for some of my 210 pounds," he quips—and at Wartburg College he worked at the campus snack bar. In his present job he spends about three hours a day making coffee, ordering supplies, washing dishes, paying bills, and keeping the place respectable.

bout 10:30 Ron closes snack bar, which he manages, and llies day's receipts. At 6:30 A.M. he'll make coffee ain.



By 11 Ron is back in his room—clad in more comfortable clothes, drawing on a favorite pipe, and concentrating on a heavy textbook.



THE FACULTY. Guiding Wartburg Seminary students in their theological education are, left to right: Dr. W. Matzner, professor of systematic theology; F. V. Bodelschwingh, visitor from Germany; Dr. Julius Bodensi professor of Bible; Dr. William E. Hulme, pastoral theology and pastoral counseling; Dr. Bernard J. Holm, presi and professor of Biblical and historical history; Prof. William D. Streng, Christian education; Prof. August Engelbrecht, Old Testament; Dr. Paul F. Leo, New Testament; and Dr. Samuel Salzmann, practical theology. pictured: Dr. Paul C. Nyholm, church history.)

"Residents" and "Commuters"

In their classroom and study lives Fred and Ron have much in common with each other as well as with other seminarians. But here the similarity ends. In their private lives they represent two distinct student divisions—which might be termed the "residents" and the "commuters." Ron is single and lives in one of the dormitory units. Fred is married and lives with his wife Norma and their two sons in Trailerville—at the far end of the campus. Fifty-one per cent of Wartburg students are married, and the majority of them live in trailers. Some live in apartments scattered throughout the city, and others (particularly those whose wives teach country school) live on near-by farms.

Naturally, the sharp increase in the number of married students has changed the whole picture of seminary life. Until about eight years ago Wartburg was "one big happy family" where students all lived together under one roof and knew each other intimately. Today it is really two big happy families—the single men forming one society, the married men another.

"It's almost like two separate campuses," says Fred. "The single men live over there, and we live over here." In fact, about the only time Fred and Ron even see each other is when they attend chapel or have coffee in the snack bar.

But seminary officials see no cause for alarm. While admitting that the school has lost some of its camaraderie, they feel it has gained more than it has lost. Ne every professor has observed that married students to be more mature and better mannered—and that often are more conscientious in their work.

"Married students are here to stay," asserts Dr. nard J. Holm, seminary president since 1948. "Th not just a postwar fad, as some people thought it w be. Every year our enrollment increases [this year 195, including 44 interns], and every year the propor of married students goes higher." Dr. Holm also that permanent housing should be provided for mar students—and so do most of his colleagues.

Wartburg Seminary takes almost as much interes the wives of its students as in the students themse In fact, it is now thinking of inviting wives to sit i regular classes. Several years ago the wives formed auxiliary-type organization called the Seminettes, w holds regular meetings and special project session the interest of "better prepared helpmates." Mrs. H and other faculty wives serve as advisers.

Fundamental Attitudes Unchanged

With Wartburg Seminary seemingly split into camps, some observers wonder why the administra isn't more concerned. The answer is simple: because changes have not affected the central purpose of seminary—to prepare men for God's ministry. Cha in marital status, the faculty is confident, are not g

disrupt an institution that is tied together by some-
ıg much deeper—the Word of God. Whether a stu-
ıt is single or married, his seminary life is still a living
ɔerience with a living gospel.
ays Dr. Julius Bodensieck, who has been associated
h Wartburg since 1921 and who served as president
m 1940 to 1947: "Wartburg Seminary has changed in
ny respects. It has grown larger. It has gone through
anguage change. Its methods of instruction have
ınged. But, since its foundation in 1854, the seminary
; not changed in its fundamental attitudes, marked by
ɔronounced faithfulness to the Word of God."
Dr. Paul Leo, German-trained professor of New Testa-
:nt, describes this Word-centeredness this way: "Our
rpose is to contribute to students' scientific and spir-
al growth, with the special outlook to their task of
nging the gospel to the people. Our whole teaching is
ıtered around the Bible as the history of salvation."

ree Chief Aims

:. Holm points out that Wartburg Seminary gears its
tire program to three chief aims: 1) scholarship; 2)
velopment of character; and 3) training for the field
th special relevance toward the congregation. And, he
ıphasizes, "all things are tied together by the Bible."
the end of their third semester all students must take
comprehensive Bible examination—and a passing
ade is required for graduation.
Summing up Wartburg's belief that seminary life is
living experience with a living gospel—and therefore
ınscends all social divisions—Dr. Bodensieck declares:
This is not just a training school. You can train mon-
ys—but not students. You can train persons to respond
certain ways to certain situations; but a pastor faces
many different problems that you can't give him all
e answers. You must help to prepare him to meet his
vn problems."

Long, Heavy Pull

or Fred the seminary grind is nearly over. In about
vo months he will be ordained and installed in his first
ırish. But Ron faces another year of study, then a year
internship, and a final year of study before he reaches
s goal—service in the military chaplaincy.
So far Ron has had only basic courses in Old and New
estament, Christian education, church history, psychol-
gy of religion, dogmatics (doctrines of the church), and
ɔmiletics (the art of preaching). Before graduation he
ill have to master advanced work in all these subjects
us Lutheran Confessions, pastoral counseling, speech,
ıstoral theology, ethics, evangelism, liturgics, and per-
aps church art, contemporary theology, foreign mis-
ons, and psychotherapy.
In addition there will be numerous practical experi-
ıces such as case work with people in hospitals and

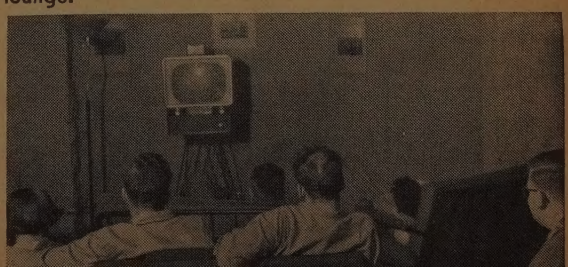
(Continued on page 114)

Fred and Norma are among the nearly 50 married couples living in the seminary trailer court. Trailers are student-owned.

At a Seminettes' project session Norma (second from left) gets tips on making Communion linens from Mrs. Salzmann.

A happy bachelor (so far), Ron flourishes on food served in seminary dining hall. "But," he confesses, "I prefer T-bones."

Between dish-towel shifts at the snack bar Ron sneaks a peak at television, one of the features of the adjoining lounge.



Kowloon, Hong Ko
January, 1957

Dear Mr. Church Member

FORGIVE ME IF my words sound strong. I've got something I want to say to you, and I may be crude in my writing, since letter-writing was never my best subject!

Right now, I'm going through the most jolting experience of my life—and I'll never be the same again! You see, my internship assignment brought me to Hong Kong to work with our mission this year. What a heart-warming experience to see the work going on! The places of worship are packed on Sunday. Catechumens are being prepared by the hundreds for baptism. Our fine missionaries are working overtime (and not being paid "time-and-a-half"!) because they love their Lord and the people to whom He has called them. But you have heard that lots of times. May I be daring for a few minutes and tell you what I'm *really* thinking?

IN PLAIN WORDS, MR. CHURCH MEMBER, I think that you have not begun to think seriously about your responsibilities on the foreign fields. Here is a city of almost three million people, the overwhelming majority of whom know not a jot about the Christian message. Yes, you have sent men and women here to meet this desperate need, but comparatively speaking, you have left them high and dry financially! (I can say this, because I am one of you and not a missionary!) Let me ask a few questions to prove my point.

Is it right that the ambassadors of *the King of Kings* must spend a large part of their planning conferences trying to *stretch pennies*—while we bask in the luxury (yes, luxury!) of our average American living, feeling a bit of satisfaction over the fact that we have pledged twenty-five cents a week for the benevolence side of our church envelopes? Is it right that our ELC give a mere one dollar per member each year to foreign missions? Such giving is out of proportion to the amount of money that we spend on ourselves, the ELC, and *far* out of proportion to our wallets! How does such disproportionate giving strike God? Are we using *His* perspective when the U. S. looms up so large in our stewardship of money that the missionary has his hands tied for lack of funds? Pastor ..... of our mission must support out of his own purse the LSA work here, because there is no money available for this vital work—and he cannot bear to see young people living away from God. Do we *really* believe that we, the Church, are called to accomplish the very work which "the whole universe is on tiptoe to see" (Rom. 8:19 Phillips)? Our giving betrays our talk!

WHAT HAS FOREIGN MISSIONS cost you, Mr. Chu Member? Has your giving ever disturbed your u manner of life? Did you ever think that the Chris faith could be so demanding that it might be God's for you to *lower* your standard of living in orde carry out Christ's "go ye"?

Looking at things through the eyes of Christ, h plush should your home be when you think of 300 Chinese refugees who are squatters—living in dise rampant, overcrowded areas with some grotesque rangement of boards and paper over their heads wh *may* protect their children from the rain and Decem wind? Is that TV set *really* a "necessity of life" w there are another 250,000 people in Hong Kong who happy for some sidewalk or roof space on which stretch out a straw mat and sleep at night? How m of your money (i.e., God's money) should you splu on the unneeded splendor of the new church building your town, when there are congregations in Hong K which must turn people away from their small ren rooms of worship? They simply cannot afford to m to larger quarters, because most of them, though t may have treasures in heaven, have *nothing* on earth! How much "mad money" should you allow yo self, when less than $10 a month can pay the coll tuition for one of the three thousand refugee stude in Hong Kong, ninety per cent of whom must eit receive help or turn to professional begging, to C munism, or to plain despair and suicide? (And, Member, this is not a "tear-jerking" melodrama wh I'm composing. This is life in Hong Kong—life as have never seen it in America!)

I have a special advantage this year. For, though one of you and not officially a missionary, I do have rare privilege of seeing that part of the world wh the Kingdom of God is still a beachhead. The ba is raging fiercely. Nothing less than all-out war w the enemy will do. The battle was never won by half-hearted army. The enemy is throwing his wei around here—are you?

IF I HAVE USED jolting language, it is because I h been shocked by my stay in Hong Kong. I thank G for the jolt, and I want to share it with you! We hav *begun* to take to heart the Great Commission. This only take place when it becomes our *obsession* to br Christ to the nations—*at any cost!*

Yours in His service,
INTERN DON BARON

The Third Assembly

of the Lutheran World Federation

August 15-25, 1957

hat's Being Planned . . .

. . . a formal reception for delegates and official visitors the State Capitol Building, to be held on August 15, fore the Opening Service.

. . . evening Public Events and a Final Rally. Theme: ur Mission to All Peoples." A panel of Lutherans o are professionals in the field of drama, music, and ts, are acting as advisors to the Committee on Public ents.

. . . free transportation facilities for delegates and icial visitors. The Committee on Local Transportation d Traffic is setting up a system of volunteer cars and ivers.

. . . tours of Southern Minnesota, with stops at church lleges, industrial plants, and the old Vasa Church. hough planned for visitors from abroad, the tours will open to all Assembly visitors.

. . . a concluding festival service, which is expected to tract forty to fifty thousand Lutheran visitors to the win Cities on August 25. It is expected to be the largest thering of Lutheran people ever held in America. ans are under way to schedule special buses and trains om midwest points.

. . . a youth weekend, August 23-25, at which Lutheran ung people will have the opportunity to catch the irit of the Assembly and witness to their faith. Special ents include the Friday evening public event (prob- le speaker, Dag Hammarskjold); the Saturday morn- g Plenary Session (1,000 tickets will be available for uth); a parade on Saturday afternoon; an impressive ogram, "Christ Makes Youth More Than Free," at inneapolis' huge outdoor stadium—address by Bishop anns Lilje.

Here's how to get tickets . . .

Plenary tickets are now available. Those of you who wish to attend the nine Plenary Sessions during the Assembly are requested to write ELC headquarters ordering tickets. The charge will be $1.00 per session. In the event you cannot attend all nine sessions, please specify the days you plan to be present and the number of tickets you want.

Each day during the Plenary, which is the business session of the Assembly, a lecture on a sub-topic of the theme, "Christ Frees and Unites," will be presented by one of Lutheranism's leading spokesmen. A brief period of discussion by the delegates and official visitors will follow. Any action or drafting of resolutions will also take place during this period. Here is your opportunity to see the working Assembly.

Advice: Get your order in early!

"That all may sleep well"

"A man doesn't sleep well standing up," the urgent theme used in requesting housing for visitors to the German Kirchentag, may well be the appeal to Twin Cities residents next spring. Homes, as well as motels and hotels, will be used to accommodate visitors during the Assembly. The Visitors' Housing Committee will work through the Minneapolis and St. Paul Lutheran Councils in canvassing all Lutheran congregations to secure comfortable accommodations for everyone.

Persons planning to attend the Assembly are urged to make housing arrangements privately with relatives or friends. If this is impossible, requests for housing information should be sent to the committee at the Minneapolis Assembly office.

HRISTUS BEFREIT UND EINT • CHRIST FREES AND UNITES • KRISTUS FRIGÖR OCH FÖRENAR

Looking at the Facts

Raymond M. Olson

Director of Stewardship

It is possible to make an annual examination of the per member contributions of The Evangelical Lutheran Church by comparison with our own record of the previous year and also by comparison with the record of other Churches. On the opposite page is the report of contributions from 56 Churches in the United States and Canada as reported for 1955. The information was assembled by the Joint Department of Stewardship and Benevolence of the National Council of Churches. The Evangelical Lutheran Church provided its information from the parish reports of our congregations for 1955, as sent to the General Secretary, and from the record of receipts in the office of the Treasurer of the ELC. The information concerning the ELC is on line 26 on the opposite page. Here's how the ELC measures up:

(1) Per member contributions to the regular budget—

1955—$6.49, 9th among the 10 reporting Lutheran Churches, 28th among the 56 reporting Churches.

1954—$5.02, 9th among Lutheran Churches, 38th among all reporting Churches.

(2) Total per member denominational contributions (includes category (1) plus contributions to other ELC benevolences)—

1955—$8.54, 8th among Lutheran Churches, 34th among all reporting Churches.

1954—$7.99, 8th among Lutheran Churches.

(3) Per member contributions for all benevolences (category (2) plus contributions direct to non-ELC benevolences)—

1955—$11.31, 4th among Lutheran Churches, 26th among the 56 reporting Churches.

1954—$10.39, 6th among Lutheran Churches.

(4) Total contributions (includes funds used by the congregation for its own support and its work in the community)—

1955—$55.29, 6th among Lutheran Churches, 26th among all reporting Churches.

Percentage Increase

There is one method of comparison which does show in the table on the opposite page—the percent of improvement for each Church over 1954. For Lutheran bodies this analysis tells us that the ELC the greatest percentage increase of giving to the reg budget, amounting to 34.3 per cent.

In Column (2), Total Denominational Contributi the ELC shows an 11.1 per cent increase. Four ot did better, with increases amounting to 40.8 per and 32.4 per cent for the leaders.

In column (3), the ELC showed a 13.1 per cent crease. Once again four other Lutheran bodies did be with increases amounting to 32.4 per cent and 32.0 the leaders.

In column (4) the ELC improved by 11.3 per while six other Lutheran bodies improved by more t that, with increases ranging from 15.8 to 57.1 per ce

The Facts Tell Us

The facts revealed by these statistics tell us that Church has reason to be encouraged and thankful some things. We particularly can rejoice in the 34.3 cent increase in giving to our regular budget, though we are still ninth in the Lutheran family. reason for this, of course, is that their giving has increased, during the last year, although not as stantially as ours. We must continue making st strides just to "hold our own."

The other points of specific improvement are in "T Benevolences" and in "Total Contributions." By large, however, the facts do not flatter us in the E We have little reason to believe we are taking our pr place in our giving of money for the Christian ca Our ability to give is probably not much different f that of our Lutheran and non-Lutheran neighbors.

How Should We Give?

There is always a danger in examining records of member giving" because there may be a tendenc assume that the amount of $11.31 or $55.29 is what member should give. That is a long way from the t of course. These figures are useful only in analysis understanding trends, and in making other comparis There is no relationship between these statistics that which the Christian should give, outside of viding a prod to his conscience.

We are in this land to claim it for Christ, to r beyond this country to other countries in His name. will never get this done as it ought to be done, in light of what God has given us, if we are satisfie plan our giving on "per member averages." We n come to the kind of spiritual revolution in our stew ship of money that will enable us to give it away zest and joy and purpose!

gious Body	Per Member Contributions (1)*	(2)	(3)	(4)
Adventist: Seventh-day	$157.47	$157.47	$157.47	$194.12
Baptist: American Convention	.....	.....	.....	.....
National Convention U.S.A., Inc.	.....	.....	.....	.....
North American General Conference	10.91	12.63	18.79	94.13
Seventh Day General Conference	8.67	9.67	9.70	34.54
Southern Convention	.....	.....	7.76	44.54
Brethren: Progressive (National Fellowship)	.....	21.65	21.65	72.31
Church of the Brethren	7.07	12.43	12.81	53.00
Brethren Church (Ashland, Ohio)	6.51	9.05	9.52	42.42
Brethren in Christ	41.68	41.68	49.75	130.58
Church of the Nazarene	19.91	23.74	23.79	125.59
Church of God, Anderson, Indiana	11.27	15.67	15.67	109.00
Churches of God in N.A. (General Eldership)	4.65	5.01	6.80	46.92
Congregational Christian	3.88	6.64	6.64	60.00
Disciples of Christ	4.44	4.89	5.39	34.77
Eastern: American Catholic (Syro-Antiochean)	1.76	1.80	1.82	3.27
Ukrainian Orthodox Ch. of America	.....	.....	.....	.....
Evangelical and Reformed	4.87	7.08	7.91	52.74
Evangelical Free Church of America	47.13	47.13	47.13	155.34
Evangelical Mission Covenant Church of America	26.68	26.94	32.06	138.96
Evangelical United Brethren	6.10	11.59	11.95	56.01
Friends: Ohio Yearly Meeting	15.55	23.29	23.29	116.77
International Foursquare Gospel	8.59	9.47	9.47	50.68
Lutheran: American	7.32	7.57	9.94	67.03
Augustana	9.91	9.91	11.78	60.12
Evangelical	6.49	8.54	11.31	55.29
Free Church	.....	.....	10.31	55.76
Finnish Evangelical (Suomi Synod)	5.71	5.71	6.07	43.75
Missouri Synod	9.72	17.11	17.11	76.33
Norwegian	8.57	9.88	9.88	51.83
United	7.08	11.02	11.08	53.46
United Evangelical	8.19	13.40	13.53	69.84
Wisconsin and Other States	7.88	9.95	10.27	51.40
Mennonite: Conference of Evangelical	42.77	44.76	44.76	116.18
General Conference	23.22	29.05	33.73	72.20
Mennonite Church	.....	.....	29.13	51.24
Methodist: Free	75.26	75.26	75.62	193.45
Methodist Church	2.97	6.10	6.10	41.82
Wesleyan	21.46	34.27	34.27	183.69
Moravian: Ev. Unity Czech-Moravian Brethren	8.14	8.22	8.36	53.80
Moravian Church (Northern Province)	7.70	9.49	9.87	49.15
Presbyterian: Associate Ref. (Gen. Synod)	7.33	12.31	12.31	49.96
Cumberland	4.41	5.52	5.66	44.61
Orthodox	27.31	27.31	27.31	118.80
U.S.	16.42	17.26	18.60	81.43
U.S.A.	9.81	9.81	11.19	68.09
United	9.80	12.98	14.18	65.39
Protestant Episcopal	9.27	9.27	9.27	48.54
Reformed Church in America	10.92	14.83	17.82	84.05
United Brethren in Christ	14.31	20.45	20.45	92.59
Total U.S., 1956 (40 bodies)	$ 6.29	$ 8.27	$ 10.51	$ 53.94
Total U.S., 1955 (40 bodies)	6.50	7.95	10.01	49.96
Baptist: Convention of Ontario and Quebec	$ 13.98	$ 15.73	$ 15.93	$ 66.59
Union of Western Canada	9.78	12.34	13.05	79.18
United Convention of Maritime Prov.	4.61	6.06	6.06	26.80
The Anglican Church of Canada	3.44	6.48	6.48	33.52
Presbyterian in Canada	7.06	7.06	8.20	44.94
United Church of Canada	6.85	7.20	8.04	43.24
Total Canada, 1956 (4 bodies)	$ 6.80	$ 7.19	$ 8.02	$ 43.07
Total Canada, 1955 (4 bodies)	6.49	6.96	7.64	40.65
Grand Total, U.S. and Canada, 1956 (44 bodies)	$ 6.31	$ 8.23	$ 10.42	$ 53.55
Grand Total, U.S. and Canada, 1955 (44 bodies)	6.50	7.92	9.93	49.62

For explanation of categories see preceding page.

EDITORIALS

Anniversary Year

Nothing has been said about it, thus far—at any rate, in these pages. However, 1957 is a significant year in the annals of our Church. Come June 9, The Evangelical Lutheran Church will be forty years old. "At exactly ten o'clock of June 9, 1917, as the secretary's Minutes record it, officers, delegates, and visitors to the constituting convention of the Norwegian Lutheran Church in America were settled in their seats at the old municipal auditorium in St. Paul for the opening service of the convention. When the session adjourned, some two hours later, a new American Lutheran church body had come into existence, with its Constitution adopted and its first slate of general officers elected.

Now, forty years later, the sons and grandsons, the daughters and granddaughters, of those who constituted that Church are entering upon the last stages of the negotiations which will bring to a triumphant conclusion that which was begun in Jesus' name that day. It is a different generation now. As one pages through the secretary's report of the opening session of the 1917 convention, one finds few names of men still active in the Church they then founded. In fact, we have been able to find only two names of men still living—Dr. G. M. Bruce, professor emeritus of Luther Theological Seminary, St. Paul, and the Rev. J. A. Quello, pastor emeritus, living in Red Wing, Minn. Most of the men who occupied places of leadership in 1917—the men who had guided the uniting Churches along the long and difficult path leading to union—have left the Church Militant here on earth and are now in the Church Triumphant in God's own heaven.

Were 1957 a General Convention year, there would be proper commemoration of this anniversary. No doubt the 1958 convention will take cognizance of it. However, feeling that the anniversary year itself must not go unnoticed, Lutheran Herald will devote a series of brief editorials to a consideration of the years that are gone, "the days of our years," as Scripture has it. We hope that the various district conventions this spring will devote at least a little time to the anniversary. And would it not be a beautiful thing for every congregation in the ELC to have a special service of prayer and praise? The exact anniversary date, June 9, is Pentecost Sunday. What could be more fitting than to devote some time on that great festival day, in all our churc to the birthday of our Evangelical Lutheran Church

As to the editorials which will appear here, just a b explanation. We have thought to use as the general for them all, "The Church We Love." Our plann has not gone far enough so that we are able to say many there will be nor how often they will appear. shall attempt to bring the series to a close in our i of June 11, the publication date closest to the anniver date itself.

Our series will be interpretative rather than fact That policy is most in keeping with the idea of editorial form of writing. There is also a practical (personal) reason: The office library is five insurmo able miles away from the editor's present "office"; own library is an equally insurmountable flight of st away. Thus, making virtue of necessity, we shall b to be long on opinion, short on facts!

One thing we do *not* want to do: make these editor an occasion for self-congratulation or self-glorificatio our Church. We have not hesitated in the past to w against the sin of complacency, a sin to which we bel our Church is tempted. Rather, let there be heart-sea ing and self-examination. And, above all, thanks to G what there is which is good and great, we owe to H who is the great Shepherd and Bishop of the Chu Jesus Christ.

In general, we conceive that there are three areas which this series must move. If it can be demonstra that the Church we love is (1) a growing Church, an advancing Church, and (3) a forward-look Church, then it may be stated that it is within G will. To whatever degree those aspects must be qualif to that degree the Church is weak.

Then, may the editor express a hope. It is that w we write may move members of our Church, especi those whose life-span covers a good share of these years, to write their reactions to our editorials, t recollections of these years, their estimates of what Church has accomplished and failed to accomplish. be sure, we cannot promise to publish everything receive (or any of it, for that matter). But we are q sure that much of it we will want to publish.

he Church's Integrity Is Involved

e front page of this evening's paper (January 10) tures two disquieting stories, both from Montgomery, abama. One is entitled, "Bombs Damage Negro urches and Two Homes"; the other, "'Lord Made mb Fail,' Pastor Says." So another sad chapter is itten in the heart-rending story of the struggle be- een the races in our South.

There comes to mind a conversation of a few weeks with the Rev. Alf M. Kraabel, director of the tional Lutheran Council's Department of Intercultur- Outreach. Pastor Kraabel's ministry at present is gely concerned with the congregations' relationship th what we inaccurately call "minority groups." Of urse, as Pastor Kraabel pointed out during our con- sation, they are not "minority groups" at all, merely embers of a race different from ours.

In the course of the conversation, a certain program efully undertaken by a group of ELC congregations s mentioned. The program failed because of lack of pport, and the three of us participating in the con- rsation were fully agreed that it was tragic that it led. Then Pastor Kraabel said, "The Church's in- grity is involved." That statement has come back to emory tonight, since the program which failed had do with a "minority group."

One of the newspaper stories to which we referred ve concerns a Lutheran congregation made up ex- sively of Negroes. A member of the American Lu- eran Church, its pastor is courageous young Robert aetz, himself white, a man thoroughly consecrated to d happy in his ministry. He has been in the news veral times during the months of the Montgomery s boycott.

hat concerns us is that the Lutheran Church shall face to its responsibilities in the entire area of race re- ions. We came close to having a martyr last night. Pastor Graetz told Mr. Willmar Thorkelson of the inneapolis *Star* in a telephone interview today, it as the providential failure of one of the bombs hurled the parsonage which alone saved his life and those of wife and children.

The concern in these matters within The Evangelical theran Church is, unfortunately, too likely to be oretical rather than practical. That is largely due to e make-up of our Church. Since our work is chiefly the North, the Negro has had very little occasion to k a spiritual home within our congregations. Further, ce our Church is still to a large degree rural rather an urban, the influx of Negroes and Indians to the cities has not affected our congregations to any great degree.

A poll of attitudes among our people would probably be superficially encouraging. We have met few who, in theory, questioned the equality of the races. However, it is in the area of actual acceptance that we fall short. We will cheerfully give money to an Indian mission which is somewhere far away. The same would probably be true of a mission or congregation intended solely for Negro members. However, there is a good deal of difference when the question comes, "Shall my congregation admit Negroes to its membership?" "Shall my congregation take active note of the fact that there are hundreds of Indians, many of them unchurched, moving into the neighborhood surrounding my church?"

That is where the matter of integrity enters in. To tell the truth, we doubt whether *physical integration,* as far as the congregations of the ELC are concerned, is the problem at all. Shall we say that it is rather a problem in *spiritual integration?* That, in turn, implies that we have difficulty in making real the teaching of Scripture that all men are equal before God. The person sitting beside you in the pew—be he white, black, yellow, or red is no whit different from you in his basic need, his basic spiritual potential, and his right to the dignity of the individual. Color does not enter in. We have seen too many instances of spiritual segregation based simply on economic or social differences.

Do we make ourselves clear? Whenever differences in race, economic condition, or social background raises the eyebrows, segregation of the heart is being practiced. Only to the degree that it is the individual in his relation to God that is the criterion is the integrity of the Church safeguarded.

Might not this be a good time to remind ourselves again that February 10 has been set aside by much of American Protestantism as "Race Relations Sunday"? Previous announcement of that has been made in our columns, together with some information from the department of Intercultural Outreach.

That Sunday in the Church Year is the Fifth Sunday after Epiphany, Transfiguration Sunday. A pastor could do far worse than to preach on the story of the Lord's Transfiguration, especially if he would include the incident on the plains below which follows just after the three disciples had seen the Lord transfigured. For in the glory of the Mount where Christ was transfigured, there is no place for "spiritual segregation." His glory, as the song has it, "transfigures you and me." And it obliterates social and economic as well as racial differences, as though they did not exist.

The ELC— and Luther Seminary

Raymond M. Olson

Director of Stewardship

"Take from us the selfishness that is unwilling to bear the burdens others while expecting that others shall help us with ours. Make us disgusted with our big professions and our little deeds, our fine words our shabby thoughts, our friendly faces and our cold hearts, that we s pray sincerely for a new spirit and new attitudes" (Prayers of P Marshall).

We have spent over a year in this Church of confronting the needs of our Seminary in St. Paul. have heard of the men whom God has provided for ministry and our dismal lack of accommodations them. We have been forced to think about the fut of the men who will be needed, of a growing popula and the responsibility this places on us to prepare way through a Development Fund of $1,500,000. have been given the unusual and unexpected op tunity to purchase a fine property, the Breck School prepare for the present and the future in theolog education.

We have been given all of 1956 to gather these fund and a part of 1955. We have known that the total nee is equal to 35% of our annual Budget for the ELC, we have been able to figure out what that meant for congregation as a minimum responsibility.

It is late . . . but it is not too late. If we are distur by "our little deeds" in the light of what the Semi needs so unreservedly, if we have found ourselves "friendly faces and cold hearts" through the year as Seminary Development Fund came to our door, we still take action. This will require haste. The amo ought to be generous.

Send money for Luther Seminary Development F to the ELC Treasurer, 422 South Fifth Street, Mi apolis. Normally it should come through a congregat but individuals can send direct. If this is done, pl give the name of pastor and congregation.

Wartburg Seminary (Continued from page 107)

other institutions, preaching calls, regular turns at conducting seminary chapel services, and participation in extracurricular activities such as work on the *Ambassador,* monthly student magazine, which he now serves as make-up editor.

One thing that Ron is extremely thankful for is Wartburg's recent addition of a department of pastoral theology and pastoral counseling. Headed by Dr. William E. Hulme, formerly chaplain and head of the Christianity department at Wartburg College, this new course of study enables today's seminarians to get much more experience in counseling than their predecessors got.

But it also calls for a lot of work, says Ron. Dr. Hulme gives his students as much practical experience as possible—in as many counseling situations as possible. By the time Ron graduates he will have made calls on people in general hospitals, mental hospitals, tuberculosis hospitals, penal institutions, homes for old folks delinquent children, and on various shut-ins. After call, of course, he will submit a report to Dr. Hu who, in turn, will evaluate his approach and offer ad

Of Courses and Horses

All this may sound as if Wartburg Seminary drive students like horses. Well, it does. But even horses to romp occasionally—and so do seminarians. Ron ally manages to reserve at least an hour a day for p pong, television, or some other form of recreation. also finds time to sing in the choir of St. John Luth Church and to go out on an occasional date. Still, books must come first.

"Ah, me," he sighs. "It's really a full life. But I it."

Fred sighs, too. It's about time for him to move and he kind of hates the thought of leaving.

Scouting Briefs

February 10 is Boy Scout Sunday

• Brotherhoods and congregations of the ELC now onsor more than 65 Scout units. This includes Cub cks, Scout Troops, and Explorer Posts. Membership all units averages about 25.

• Up to December 31, 1956, 753 Pro Deo et Patria wards had been granted to Scouts in the ELC. 117 of se were granted in 1956. Only the ULC grants more o Deo Awards each year.

• Speaking of the Pro Deo et Patria Award, one Scout ote to the National Boys' Work Director recently, "I ess I started on my required (150) hours more or s with the thought of just putting in time, but as I ntinued with my work and service to my Church I nd I was thinking less of the hours and more of how could best serve God and my Church."

• Made available in 1956 for the first time, Lamb wards were granted to eleven outstanding leaders of Boys' Work and Scouting in the ELC "in recognition of distinguished service to boyhood."

• Of the 29 Chaplains assigned to Boy Scout Camps during the past summer under auspices of the National Lutheran Committee on Scouting, 13 were young men from Luther Seminary and ELC colleges.

• The ELC will be well represented in the area of Chaplaincy Service and worship at the National Boy Scout Jamboree, Valley Forge, Pennsylvania, July 12-18. Dr. E. S. Hjortland of Chicago will deliver the sermon at the Worship Service for Lutheran Scouts and leaders on July 14. The Rev. Robert O. Evans, Minneapolis, will serve on the Chaplaincy staff of the Region X contingent to the Jamboree.

• Boy Scout Week is February 8-14. Boy Scout Sunday is February 10. Many ELC churches will observe this event, with all Cubs, Scouts, and Explorers attending the services in uniform.

Man Does Not Live by Doubt

Harold B. Kildahl, Jr.

THE FOURTH SUNDAY AFTER EPIPHANY

February 3, 1957

Text: Matthew 21:18-22

n a recent issue of *The Saturday Review* a medical ithority has written a lengthy article in which he deloped the thought of hope as one of man's chiefest sets. He published the results of studies involving isoners of war and their post-war medical records. he results indicated that hope, the positive view, the titude of faith, constituted one of the decisive factors the well-being of men. This is something that has en known for a long time—certainly since the day ur Lord walked the earth. He pointed out again and gain that faith—that quality of reliance on the goodess and mercy of God—was the highest virtue and the reatest positive asset that man could possess.

To put it in reverse, He was actually saying again nd again that man does not live by doubt. Doubt is a illing, crippling, distorting vice indicative of shriveling inds and negative spirits. It is always present, whether ne speaks of national affairs, economic conditions, social roblems, or spiritual values—it insists on raising its ead and speaking its mind and tossing into the discussion the thought of "let's wait and see—it may be just the reverse." Doubt has a way of limiting progress, of cutting off from actuality the potentials of individual or group action, of dwarfing the spirits of men. It is an insidious force preying on the minds and hearts of all men. Thus Christ would say to His disciples, "If you have faith—and doubt not." It's just that simple.

But, of course, it isn't simple. Not as long as man lives on earth. The tendency of all men is toward selfishness, and this in turn leads men to lean on their own opinions and to become subject to the idea of majority opinion instead of leaning on the truths of God. Therefore, our Lord Christ one day in Jerusalem said that the test of the truth is in the doing. "Try it," He said. This is just another way of saying: "If you would avoid doubt to the greatest possible extent, if you would live by faith and possess a buoyant, happy heart and spirit with a cheerful outlook on life and a hearty trust in God, you must cultivate those things which can help you." I am confident He would go on to say that the Word of God is the final help of all men. Therefore, use it, apply it, try it, live by it, and let the Spirit of God which is the spirit of faith, love, joy, peace and all the rest, occupy your mind and soul and bring into your life the full conquest of doubt by a living faith in Christ.

You will learn that doubt can be dispelled, that faith can be found, that life—your life, by the grace of God, can and will sing. Amen.

Meditations for the Family Altar

J. R. Heste

TOWARD THE FIFTH SUNDAY AFTER EPIPHANY

The Epistle: I Corinthians 1:10-18

The Gospel: Matthew 13:3

Monday, February 4
INDWELLING WORD

Read Colossians 3:12-17

Let the word of Christ dwell in you richly.

This is a very expressive statement. It sets you wondering what the opposite way would be like. It would have to be said something like this: If you hear the Word, be sure you keep it back in a corner of your mind; or, Be sure you see that the Word doesn't get a rise out of you.

But of course, that is not what Paul is saying. It's just the opposite. Let it *dwell* in you. Dwell—that means to take up residence, to move in, to live. Not exist, mind you, but to be alive, to take action. To dwell in you richly means to have its way completely.

Here is the dream of every sincere follower of Christ. To let the Word rule in all things. That's different than keeping it in a reservoir; it's opening the gates and letting it flow. It makes itself known in your thankfulness and your daily closeness to God and thoughtfulness to people around you.

Let Thy Word come alive to me, O God.

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Tuesday, February 5
SLEEPLESS EXISTENCE

Read Matthew 13:24-30

"But while men were sleeping, his enemy came and sowed weeds among the wheat, and went away."

To stay physically well you need the right amount of sleep. To stay spiritually well you must be careful never to go to sleep. That is the point of the Parable Jesus told.

When you go to sleep spiritually your guard is down and Satan moves in. Spiritual naps are dangerous.

How can we describe this sort of sleep? Perhaps we should say the eyes are closed against danger. Peter says Satan is like a roaring lion going around seeking whom he may devour. Or it's like a cozy feeling that comes over you and you are overconfident about your soul's safety. Or you just plain drop off to a lengthy sleep. And like Rip Van Winkle, you may awaken twenty years later—by the grace of God!

Stay awake! That is the constant call from the pages of His Word. And why not? On the other side of it, there's too much to miss if you don't!

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Wednesday, February 6
MUTUAL AID

Read I Corinthians 1:10-18

That we may be mutually encour by each other's faith, both yours mine.

There is something quite difficult a being the only one who takes a ce view on a subject, or feels a certain about a situation. You feel very lo You wish there was another who w agree with you in the way you feel. T there would be two of you. You w support one another in the stand you taking.

A comforting fact is that if you a Christian you are not taking a stand. There are many others who the same gift of faith that you have. to take advantage of this it is neces to mingle with others of the faith. gives help to you as well as to the ot That is why Paul is telling the Co thians that he wants to come to t "that I might impart to you some sp ual gift to strengthen you . . . that may be mutually encouraged."

You and I always need this sort of And there are many who need it from

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Thursday, February 7
APPETITE

Read John 6:30-35

"I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst."

The greatest physical appetite we have is that of hunger. We are made in this way so that our bodies shall be supplied with the fuel it needs in the form of food. Hunger must be satisfied and men have been driven to terrible crimes in order to do so.

But there is a deeper appetite that needs satisfaction, and that is the hunger of the spiritual man. The Bread that is necessary to appease this hunger is the Lord Jesus.

Nothing less than this Bread will do. It does not need to be "dressed up" with the fixings and trim of culinary tricks, nor to be consumed in the candle glow of a fancy "dinner party." Jesus is enough and satisfying in the glory He has.

Are you living on this Bread? Have you found in Jesus the fulfillment of your needs? Then continue in Him, and live.

Friday, February 8
ESTABLISHED

Read Ephesians 4:11-16

So that we may no longer be children, tossed to and fro and carried about with every wind of doctrine. . . .

There was a woman of some years who changed churches at least once each year. She did not move about from church to church within a denomination; rather, she moved from one denomination to another. Just what her idea was, is not sure. Perhaps she wanted to "play safe" and get all the viewpoints. "Which church you going to this year?" she would ask her friends.

In this same way, people who are members of the Lutheran Church can be guilty of falling for some new whim that blows in from strange quarters, or even go so far as to depart from simple faith in the Gospel in favor of some "new" religion.

Be established, that's the word. There is but one true faith, one way of salvation. That is plainly set forth in the Word. It is offensive but saving. Once you have laid hold on the Truth, stick with it. Be firm and abounding.

Saturday, February 9
THE MYSTERY

Read Mark 4:26-29

". . . And the seed should sprout grow, he knows not how."

Of course we don't know all the swers! There are deep secrets locked tightly that we never will know the se of the seed, or its growth.

And if there are mysteries in the p world they are nothing as compared v the mysteries of the Kingdom of G For instance, the new birth. Who understand it completely? How it h pens is understandable, and by what m is plain enough. Still, there is a mys in it that must leave all to faith. I best to remember the great love and m and almighty power of God.

Again, who can fully understand mystery of baptism? It is such a sim act, yet so great in what it accomplis The Lord's Supper, likewise. The m tery of the Presence in the Sacramen not solved by mere words.

Let us be thankful that God has vealed so much to us, and that He s plies us with faith to "understand" unknown.

THE CHURCH in Today's World

Alabama Lutheran Parsonage Bombed

The home of a young white pastor a negro Lutheran Church in Montnery, Ala. was bombed for the sec- time in reprisal for the active port which he has given local ne- es in their efforts to end segregation the city's buses.

The Rev. Robert S. Graetz, his wife four children, including a week- baby, were sleeping in the rear of ir home and were unharmed when explosion of a bomb blew in the nt door and buckled the walls of the ase.

Police said another bomb tossed in . Graetz's front yard might have sed death or serious injury except a faulty fuse. Officers found eleven ks of dynamite tied to a metal tube it was hoped that fingerprints uld be found on a rack attached to bomb.

Officers removed the two-foot fuse the dynamite was thrown in the r as the police department has no nolition experts and the bomb was o dangerous to fool with."

cond Bombing

Last August several sticks of dyna- e were hurled into the yard of Mr. aetz's home and shattered windows the house while the family was out town on vacation. "They were quite it closer this time," he said.

Also bombed on the night of Jan. 0 were four Negro churches and the ne of a Negro minister in what was cribed as the worst outbreak of lence in Montgomery since Negroes an their passive resistance against regation over a year ago.

Last December the city's buses were desegregated by order of the U. S. Supreme Court after an 11-month Negro boycott, in which Mr. Graetz took an active part because, he said, he "cannot minister to souls alone."

"My people also have bodies," he said. "My people deserve the opportunity to live a decent life in this world, too."

"Work of Anarchists"

Mr. Graetz came to Montgomery in June of 1955 to serve Trinity Lutheran Church, an "almost" all-Negro mission congregation of the American Lutheran Church. Trinity was not bombed in the latest incident, which was described by Gov. James E. Folsom of Alabama as "the work of the anarchists who do not believe in government of the people, by the people, and for the people."

The governor offered a $2,000 reward for information leading to the arrest of the terrorists, and a spokesman for the Justice Department in Washington, D.C., announced that the FBI will investigate the bombings.

Following the night-time attacks, city authorities issued orders suspending busline operations "until further notice," forcing thousands of bus riders, white and Negro, to find other means of transportation to and from work.

The bombings in Montgomery brought to nine the total of violent explosions in the city since Negroes started their boycott over a year ago. After the Supreme Court ordered integration last December, buses have been fired upon six times with rifles and shotguns.

Question Russian Visits

How valuable are the exchange visits between churchmen from both sides of the iron curtain?

This question was being asked in many quarters this week.

Norwegian Bishop Eivind Berggrav in an article written for the Copenhagen newspaper, "Kristeligt Dagblad," spoke out against the Church of Denmark which sent a delegation to the Soviet Union last year and has invited Russian churchmen for a return visit. "The Soviet Church submits to an openly declared godless State and its propaganda," he said, "and by visiting and joining in religious services with a church like that, we are on the verge of committing treason."

Meanwhile a Russian-made documentary film of the visit to the Soviet Union last March of a nine-man National Council of Churches delegation was shown at the agency's headquarters in New York. Photographed in black and white and narrated in faultless English, the film covers the visit of the delegation from their landing at the Moscow airport to its departure. By far the largest portion of the film is devoted to worship services attended

"CHRISTMAS" GREETINGS TO RUSSIANS
—Metropolitan Anastasi, supreme head of the Russian Orthodox Church outside Russia, is shown making a tape recording in New York of his Christmas message, which was later broadcast to the Russian people. The message was beamed by Radio Liberation from Munich, Germany on January 6, which is observed by the Orthodox Church as Christmas Eve.

by the Americans, seemingly an attempt by the Russians to show that church life is active there. Throughout the film there is only a glimpse of a Lenin statue, no Stalin portraits are shown, nor are there any of the red flags that dominate the actual sites shown in the film. By careful cutting and narration the Russians, in the opinion of those who saw the film, were able to make the film say what was to their advantage.

Word was also received this week, from Geneva, that a proposed January meeting in Paris between representatives of the Soviet Churches and churchmen of the World Council of Churches has been postponed at the request of the Moscow Patriarch. The announcement said that the Russian church representatives need more time to prepare for the meeting. The January date was set last August.

At the same time as he sent this word to Geneva, Patriarch Alexei in a radio broadcast chided "certain highly-placed foreign ecclesiastics" for blaming the Soviet government for the tragic events in Hungary. He said these church leaders had apparently been "incorrectly informed" and then flatly stated that the Hungarian tragedy had been caused by "those who spread discord" and "tried to turn the country into an inevitable hotbed of a new world war." His message was addressed to the clergy and faithful of the Russian Church and was broadcast by Moscow radio in several foreign languages.

HUNGARIAN MOTHER AND CHILD—Eighteen-months-old Anne enjoys a snack with her mother, Mrs. Thomas Molnar, after their arrival in Spokane, Wash. with some 40 other Hungarian refugees. The escapees found jobs and homes waiting for them in their new community.

Hungarian Refugee News

Resettlement of refugees from Hungary brought to light these items of news this week:

•More than 900 Hungarian refugees have come to the United States so far under the auspices of Lutheran Refugee Service, and more than 600 of these have already been settled in their new homes in 17 states and the District of Columbia—the majority of them with the help of Hungarian Lutheran Churches. Those who come under LRS auspices are being handled at Camp Kilmer, N. J. by a staff of four interpreters and two staff workers.

•More than $250,000 has been collected by the Church Aid society of the Church of Sweden for the relief of Hungarian refugees. The society joined with similar Lutheran organizations in Denmark and Norway to purchase a house in Vienna as a hostel for the refugees.

•In Ft. Riley, Kansas, an army sergeant, inspired by a favorite Bible passage, has given his life savings to Hungarian relief. Sgt. Steve Bero's bank account totaled only about $1,000, but he gave it all. He is also making arrangements to turn over for use by the Hungarian refugees—rent free—a home in Detroit which he inherited from his mother. Sgt. Bero was born 50 years ago in Austria-Hungary.

•In Cleveland, Ohio, the Euclid Avenue Baptist Church has opened an English language school for Hungarian refugees. While opened primarily for the Hungarians, the school also attracted new arrivals from Romania, Greece, and Russia. Students range in age from 18 to 60.

State Scholarships Plan

A bill to provide state scholarships for students at church-related schools will be introduced in the Nebraska legislature this year.

Senator Marvin Bedford of Geneva, Neb. said that he is drafting a measure to furnish scholarships for up to 3 students a year. The cost for through 1959, he estimated, woul $500,000.

Under the plan, scholarships of a semester would be available fo many as 500 students a year. would be awarded on the basis of petitive examinations and of need. bill specifies that the money ca spent only at a non-tax supported lege or university.

Attorney General C. S. Beck held comment on the legality of proposal, but other attorneys on staff said that there is a serious stitutional question. The Nebr constitution prohibits the allocatio state funds to sectarian or denon tional schools and the scholarship they argued, might be interprete an indirect way of providing money for church schools.

The News in Brief

. . . Church construction reache all-time high of $773,000,000 in the departments of Commerce and bor reported in Washington. This $39,000,000 more than the record tablished in 1955.

. . . Southern Baptists will su the entire country in 1957 to deter

number of churchless communities potential church sites. The survey expected to be the first step in a year rural church program adopted ently and its current home missions gram, which has as its goal to es- lish 30,000 new preaching stations 1964.

. . Lutheran and Jewish congrega- ns in St. Paul, Minn. recently ex- nged property with each other. The s of Jacob synagogue exchanged e lots of its property for a similar cel owned by Gustavus Adolphus heran Church.

. . An hour-long TV show which the story of medical missions in Belgian Congo will be repeated NBC-TV stations on Tuesday, rch 5 at 9:30 p.m. EST. Title of program is "Monganga."

. . For the first time in its 27-year ory, the American Lutheran Church enter a new mission field when its rd of Foreign Missions initiates k this year in Ethiopia.

. . The Augustana Lutheran Church entered into a Latin-American mis- field for the first time in its 98- history, in partnership with the ted Lutheran Church in America.

Within the ELC

Rural Church Life

An opportunity to share experiences and receive help for mutual problems will be given to pastors and members of rural churches who attend the annual "Rural Life Day" at Luther Theological Seminary, St. Paul, Minn., February 7.

Main speaker for this event sponsored by the ELC's Rural Life Commission will be Dr. Samuel Blizzard, professor of sociology and rural life at Pennsylvania State University. He will deliver three morning lectures and will aid in the afternoon's open forum discussions.

Members of the Rural Life Commission will lead the open forums on "Farm Organizations," "The Pastor's Role in the Rural Church," and "Discovering Leadership."

ULCA Helps Youth Center

The Plymouth Youth Center in North Minneapolis has been chosen by the Luther League of America (ULCA) as one of seven projects to be aided this summer by its work camp program. A group of volunteer young people from United Lutheran churches will spend July 27 to August 4 at the center helping to recondition the building and at the same time studying the program which is carried out there. Last year more than 150 young people took part in the ULCA work camp program. A similar program for youth is conducted by the Luther League office of the ELC.

CHURCHES SEND CATTLE TO TURKEY—Forty-four calves and heifers were sent recently by the Evangelical and Reformed and Congregational Christian Churches to Turkey to help farmers replenish their dairy stock and provide milk for children and expectant mothers. Shown with six of the animals are directors of the Churches' layman fellowships who accompanied the shipment.

People

T. O. Svare, professor of Latin and Norse at Pacific Lutheran College, has recently been appointed by President Eisenhower as cultural attache to the United States Embassy in Oslo, Norway. Prof. Svare left the college the first week in January. After a month of briefing with the State Department in Washington, D.C., he will go to Norway. His wife and one son, Richard, will go with him. Svare has been at PLC since 1949. In the year 1951-52 he was an exchange teacher in Norway under the Fulbright Act. He was pastor of Trinity Lutheran Church, Parkland, from 1924-41; and manager of the Bremerton (Wash.) Lutheran Service Center during World War II.

The Rev. Arland O. Fiske has resigned as pastor of the Mylo Lutheran parish in Mylo, N. Dak. to accept the call to become pastor of First Church, New Rockford, N. Dak. on March 1.

The Rev. E. O. Gilbertson, pastor of First Church, Brookings, S. Dak., has been appointed pastoral adviser of the national Boys' Work Committee of the ELC. He succeeds **the Rev. H. P. Nordby** of Baldwin, Wis. who has held the post for nine years.

The Rev. and Mrs. O. B. Nilsen of Our Savior's Church, Rothsay, Minn. were honor guests of the congregation at a reception on December 30, their 30th wedding anniversary.

Thousands of noonday shoppers in downtown Honolulu heard the voice of **the Rev. Maynard G. Halvorson,** pastor of Christ the King Church, in the two weeks preceding Christmas. His tri-weekly radio program entitled "It Can Happen to You" was picked up by the Precisions Radio Co. in their downtown window display and

beamed to the crowd as they passed. This was the only religious program used in this way during the period.

The Rev. Hans Nordmark of Margo, Sask., has been appointed by the British and Foreign Bible Society in Canada as district secretary for South Saskatchewan, with headquarters in Regina. Pastor Nordmark, who has been pastor of the Buchanan-Margo parish since 1952, will begin his new work on May 1.

The Rev. R. H. Bragstad has resigned as pastor of Prince of Peace Church in Milwaukee, Wis., to accept a call to establish a new home mission church in Roseville, Minn., a suburb of St. Paul.

Miss Bonnie Sorem was installed on Jan. 20 as director of Christian Education at First Church, Duluth, Minn., the Rev. Ray Farness and the Rev. Merlin Seal, co-pastors.

The Rev. Floyd R. Lien was installed as pastor of Zion Church, Staten Island, N. Y., on January 20 by the Rev. C. O. Pedersen, president of the Atlantic Circuit. The Rev. Orvis Hanson has served the parish as its interim pastor since the death of the former pastor, the Rev. Lars O. Qualben.

Miss Eleanor Nelson of Rochester, Minn., president of the Southern Minnesota District LDR, died on December 6. She was a private duty nurse in Rochester and a member of Zumbro Church of that city. For several years she served as a missionary nurse in the Blue Ridge Mountain communities of Virginia.

Mrs. Sara Ristad, wife of the late Dr. D. G. Ristad, died Jan. 6 in Manitowoc, Wis., at the age of 87 years. Mrs. Ristad was born in Milwaukee, Wis., January 31, 1869. She was graduated from the University of Wisconsin and taught school for a number of years in the Milwaukee area. She was married in 1896 to Pastor Ristad who served three parishes in Wisconsin then became president successively of Albion Academy, Park Region College, and the Lutheran Ladies Seminary. He served as pastor of First Church in Manitowoc from 1923 until his death in 1938. He served one year as vice president and one year as president of the Eastern district.

300 at Choir and Organ Clinic

Photos by Gerald Giving

Every seat was filled in the Lutheran Brotherhood building auditorium when choir dire and organists made up the "choir" for the day under the leadership of five Mi musicians.

More than 300 choir directors and organists from seven states registered for the s annual choir and organ clinic sponsored by Augsburg Publishing House in Minneapo January 5. Each registrant received a packet of 50 anthems and samples of mate

"Coffee time" both morning and afternoon was an opportunity for everyone to d his work informally with others. Here Leland Sateren of Augsburg College, Minnea confers with Paul Christiansen of Concordia College, Moorhead, Minn.

Churches

Milwaukee, Wis. A series of instruc-n sessions for council members of dvent Church are currently being ld under the leadership of the pastor, e Rev. Joel Dobbe. Topics being cov-d by the instruction periods are (1) ie Evangelical Lutheran Church; (2) ie constitution of Advent Church;) Principles on which a council op-ates; (4) Liturgical practices in the itheran Church; and (5) Effective ministration of the Church. Each ses-n is preceded by Bible study.

The Dwight Mission Band asks that more Christmas cards be sent to em. Thank you for your help.

Milan, Minn. Fire gutted the parish house of Kviteseid Church on January 6, causing $20,000 damage to the structure, which was built in 1955. Although smoke and flames were shooting from the roof in the north end of the brick building when firemen arrived on the scene, Pastor Rolf D. Boe dashed through the dense smoke in the corridor to close an open door leading to the new $225,000 church now under construction. Only slight smoke damage was noted in the new structure. Strangely, on Feb. 7, 1955, Kviteseid congregation lost its church in a fire which broke out while the parish house was under construction.

Colleges

ıther Seminary, Saskatoon

Speakers at the Midwinter Convo-tion at Saskatoon, sponsored this year both Luther Seminary (ELC) and ie Lutheran College and Seminary ALC, ULC, Aug.), were Dr. Otto per of Princeton Seminary, New Jer-y; Prof. Fredric Norstad, Luther minary, St. Paul; and the Rev. Reyn-l Johnson, Department of Evangel-n (Aug.), Minneapolis. Morning ses-ons were held at Zion Church and ternoon sessions at the two seminaries.

amrose College, Alberta

Dr. Sidney A. Rand spoke at rallies ld in Camrose, Alberta; Edmonton, lberta; and Vancouver, B.C., Janu-y 13 and 14 on behalf of the Camrose ıtheran College Fulfillment Fund. bjective of the Fund is a goal of 00,000 with which to erect a modern assroom-library and science building. his increase to the physical plant is ing sought as a necessary material ep toward achievement of junior col-ge status. Under its present program decentralization, the University of lberta is eager to find institutions ıalified to handle first year university rriculum. Dr. W. H. Johns, Uni-rsity vice president, has assured the college board that completion of the proposed building, coupled with the addition to the faculty of teachers qualified to teach university subjects, will secure the desired accreditation. The ELC Board of Trustees and Board of Education authorized establishment of this Fund because they are convinced Canada needs a school able to offer some university subjects and because Camrose College is most favorably located to secure such expansion beyond the present grade twelve level.

Dr. Rand's appearance was by way of giving impetus to the congregational visits phase of the appeal, scheduled to begin the following week. Advance pledges realized to date total $35,869, with 199 pledges in, some 73 of them from the student body.

General chairman of the Fulfillment Fund Committee is Luther S. Olson of Camrose. Serving on his general committee are Dr. A. Fjordbotten, Advance Pledges chairman; Pastor J. F. Haugen, Congregational Canvass chairman; Mrs. Inanda Hoyme, Congregational Auxiliaries chairman; Pastor C. E. Lund, Publicity chairman; Algar Lyseng, Camrose Rural Solicitation chairman; Alver Person, Alumni Contacts chairman; Ed Shuman, Camrose Urban Solicitation chairman; and Pastor J. S. Stolee, Faculty and Student Body Solicitation chairman.

St. Olaf College

In recognition of a highly rated chemistry department, St. Olaf College this month was named to share in a one million dollar grant announced by the Du Pont Company. The Northfield, Minn. school is one of 70 in the nation to earn similar gifts for two consecutive years. Under provisions of the current grant announced by Du Pont, St. Olaf College will receive amounts totaling $4,000 during the 1957-58 school year. Of this amount, $2,500 is marked for direct use by the college chemistry department under supervision of school administrators. This is designed to provide funds for additional books, special apparatus and equipment, or it may be used to bring visiting lecturers to the St. Olaf chemistry department. The other $1,500 which this grant provides will go into the general curriculum improvement fund of the college. This supplementary grant is designed to strengthen those college courses which contribute to the education of scientists and engineers.

Concordia College

The first lectureship in theology was given at Concordia College by Dr. Douglas V. Steere, Professor of Philosophy at Haverford College, Haverford, Pennsylvania. Dr. Steere lectured Friday, January 11, on the topic "Undeveloped Heart," in addition to various informal meetings with the students and faculty. He obtained his Ph.D. degree in 1931 from Harvard, following study as a Rhodes scholar at Oxford. He has been a member of the faculty at Haverford since 1928. He was Ingersoll lecturer (1942) and William Belden Noble lecturer (1943) at Harvard; Alden Tuttle lecturer (1943) at Chicago Theological Seminary; Hoyt lecturer (1947) at Union Theological Seminary; Dana lecturer (1954) at Carleton College; Nitobe lecturer (1954) at Tokyo; and Swarthmore lecturer (1955) at Swarthmore College. The lecture in theology at Concordia will become an annual event.

Texas Lutheran College (ALC)

Ground breaking ceremonies were held at Texas Lutheran College, Seguin, for a new boys' dormitory on Sunday, January 6. On the same day the college also dedicated a new dining hall and maintenance building. The Rev. M. L. Lundquist, president of the Texas Conference, Augustana Synod, was the dedication speaker. The new dining hall will accommodate 450 students at one time and can, in an hour and a half period, feed 900 students. The new dormitory is expected to be ready for the fall semester, 1957.

Pacific Lutheran College

Two PLC biology professors gave lectures at the recent convention of the Northwest Scientific Association held recently in Seattle. Dr. B. T. Ostenson talked on Pacific Northwest mammals, and Dr. Lee Ford spoke on the genetics of collie dogs.

Changes of Address for ELC Pastors

O. G. Aasen, Fergus Falls, Minn., 1-1-57

P. M. Bratlie, 1158 E. Main, Apt. 6, Mesa, Arizona, 1-1-57

W. L. Conradson, Hq. 823rd Air Base Gr., Homestead AFB, Florida, 1-7-57

A. E. Distad, Cody, Wyoming, 1-1-57

N. K. Estrem, Chinook, Montana, 1-28-57

Gerald W. Garlid, 22924 Carlow Road, Torrance, Calif., 1-15-57

J. M. Grimsrud, 2953 Balfore St., Riverside, Calif., 1-1-57

Otto E. Hesla, 422 S. 5th St., Minneapolis 15, Minn., 1-1-57

J. J. Jacobson, Windom, Minn., 1-8-57

O. M. Knudson, Nunda, S. Dak., 1-10-57

Vance R. Knutsen, 2156 Del Monte Ave., Santa Clara, Calif., 1-15-57

L. L. Masted, 9415 Schiller Blvd., Franklin Park, Ill., 1-10-57

Oliver K. Olson, Destroyer Div. 242, USS Lloyd Thomas (DDE 764), FPO, New York, NY, 12-11-56

C. M. Rasmussen, 511 1st Ave. N., Oakes, N. Dak., 1-27-57

H. E. Rasmussen, Jr., Dwight, N. Dak., 1-15-57

L. Rasmussen, 763 Wheeler St., Parkland, Tacoma 44, Wash., 1-4-57

H. O. Scobey, 3100 Indiana St., Golden, Colo., 1-7-57

H. A. Strand, Box 196, 1836 Hillside Ave., Bowness, Alta., Can., 12-15-56

S. L. Tallakson, Spring Valley, Wis., 11-1-56

Paul G. Tolo, Twin Valley, Minn., 1-31-57

Alfred Wiger, Makoti, N. Dak., 1-1-57

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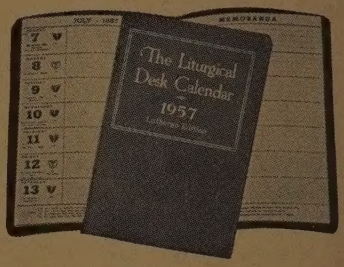

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The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

184 acre farm, NC Iowa. Modern house; barn. 142 acres rotation; 42 acres pasture with a spring fed creek trout stream. On paved hwy; ½ mi. from ELC church. Will sell for cash or on contract. 497-1A

378 acre farm in Ransom County, N. Dak. 200 acres tillable, 40 acres alfalfa. Good hayland; good pasture; fenced for cattle or sheep. Good bldgs, new artesian well. REA. On school bus route. 497-2A

300 acre farm in W. Wis. 190 acres open. On state trunk hwy, school bus; near store and ELC church. Small down payment with contract. 4% interest on balance. 497-3A

Desirable 560 acre farm in Luth. community in NE S. Dak. 200 acres now under plow and more can be broken. 240 acres fenced and balance hayland. Can give immediate possession. Price is reasonable. 497-4A

130 acres near Crooks, S. Dak. Modern house; running water. Dairy barn and milk house; corn crib; granary; machine shed; hog house; new garage. Good well. Good school in Lutheran community. Luth. church 2 mi. 497-5A

160 acre farm located near Northwood, Iowa. Modern home, bus route. 497-6A

160 acre well improved farm in northern Ia. Excellent bldgs, completely modern. 497-7A

12 acre farm within city limits in nort Ia. 49

1 lot located near church in N Ia. front. 49

80 acre well improved farm near Lon Minn. All tillable. 497

80 acres bare land near St. Ansgar, Ia main road. 497

20 acre farm in northern Ia. Good tion. Very attractive. 497

165 acre farm located in the Glenville Iowa. May be purchased on contract and mediate possession. 497

361 acre farm for sale (livestock), Canton, S. Dak. 204 acres field, 24 hay 133 acres pasture. Pay for 233 acres an 128 acres free. 5 bedroom house; com set farm bldgs including silo. 497

160 acre farm located in northern Ia. cellent improvements. Water system school bus route. 497

40 acre farm located in the vicinit Northwood, Ia. All tillable. School bus r Can be had on contract. 497

Homes

3 bedroom home for sale in a N. town. Modern kitchen; bath. Nice loc 4 acres of land. Near ELC church. sale due to leaving. 497

9 room house in SE S. Dak. town. school and Lutheran church nearby. 497

5 room house in SE S. Dak. town. N painted and in good repair. 497

Two bedroom house located in a tow northern Ia. 497

Two story, completely remodeled hou block off central avenue in a northern in Ia. 497

Two story completely remodeled hou a N. Ia. town. 497

Businesses

For sale or will trade for real estate. good business in NC N. Dak town. C seat of about 2500 pop. Good farming Fine churches and schools. Bldg. incl 497

lardware and appliance; bottle gas. Only lware store in town, located in SE S. . Big territory. 497-23C

Grocery store near Sioux Falls, S. Dak. heran church, good school. 497-24C

Gamble store in town in N Ia. Excellent ness, low overhead and a small invest- nt. 497-25C

nternational Harvester Dealership for sale N Iowa. New bldg., inventory and lot. 497-26C

lacksmith, welding shop in a N Ia. town. x 70 dble wall brick and tile bldg., well ipped with blacksmith welding tools for general repair. 497-27C

FOR RENT

rms

40 acres for rent on shares; 28 milk cows. line machinery. Separate modern house. 497-28A

85 acre farm near Lansing, Iowa. 497-29A

00 acres—dairy farm in Pierce County, , for rent next year; 8 mi. to town; 3 schools. Lutheran community. Share of s, livestock or milk. 497-30A

arge unpartitioned space above a store in E S. Dak. town. 497-31B

WANTED TO BUY

wa embalmer and funeral director wishes uy established funeral home, that has ap- imately 100 cases per year. Experienced ll phases of funeral work. 497-32C

WANTED TO RENT

girls desire to rent an apartment or house, ished. Prefer location on the Blooming- busline or near there. 497-33B

POSITION WANTED

eturned woman dentist missionary seeks loyment in a dentist's office in Twin area. 497-34D

Housekeeping wanted by middle aged wid- in a Lutheran home. Prefers home of lts. 497-35D

icensed mortician experienced in every se of the work, wishes employment in ness with a permanent future. 497-36E

xperienced farmer, 33, married, 4 children, ts year-round work on farm in E Mon- . Experienced with livestock and machin- Prefers separate house, close to school. furnish good references. 497-37E

etired pharmacist wants not more than rs. of work near Minneapolis or St. Paul. present is working part time in N. Minn. 497-38E

raduate Civil Engineer desires full time tion in the Mpls-St. Paul area from April Sept. 1, 1957, then a part time position eafter while attending Lutheran. Theo. inary. 3 yrs experience in military, in and airfield design and construction. 497-39E

xp. H. S. Lutheran school teacher with ily desires a teaching position in a mid- t community of 4,000 or more which is lominately Luth. Family active in church k. 497-40E

xp. N. Dak. hardware man desires posi- on west coast. Prefers Luth. community. ried 3 children. 497-41E

HELP WANTED

Middle aged R. N. or L.P.N. as resident ervisor of nursing in Old People's Home a C. Ia. town. Blue Cross and social se- ty. 497-42F

Wanted a woman to care for an elderly, invalid woman; in a nice S. Mpls home. To live in—private room. 497-43F

A gentleman needed to take over the responsibility of a full-time janitor in a Lutheran church in S Mpls. New parish hall. A semi-retired man could qualify. Prefer if he lived in vicinity of 5300 and 10th Ave. S. Anyone interested please give qualifications plus the amount for starting salary. 497-44G

Doctor wanted in a village of 1,000 pop. in W. Wis. Large rural area; Luth. church. Office space available. Approx. 20 mi. from several large hospitals. 497-45G

Wanted a dentist in a Lutheran community in N. Minn. Complete office equipment available as well as living quarters. Active ELC church and good schools. 497-46G

In Loving Remembrance

Memorial Wreaths—ELC

From November 26 through 30, 1957

Snooks, Fred, Blue Earth, Minn., $11.
Solberg, Mrs. Caroline, Superior, Wis., $17.
Stae, Edward H., Superior, Wis., $5.
Stall, Mrs. Andrena, Capron, Ill., $10.
Stavnes, Mrs. Bertha, Westbrook, Minn., $5.
Stephenson, Henry, Madison, So. Dak., $45.
Strinmoen, Mrs. Bertina, Spring Grove, Minn., $26.
Sumption, Charlie, Ruthton, Minn., $5.
Sumstad, Ella, Ashby, Minn., $27.
Tanderup, Robert, Newcastle, Nebr., $2.
Teigen, Fredrik, Madison, Minn., $41.
Thompson, Alfred V., Baltic, So. Dak., $2.
Thompson, Mrs. Christena, Rushford, Minn., $28.40
Thompson, Mrs. Lena, Superior, Wis., $10.
Tidwell, Joyce, Halma, Minn., $15.
Togstad, John, Superior, Wis., $5.
Tokle, Mrs. Hans, Clear Lake, Iowa, $8.
Tollerud, Mrs. A. O., Superior, Wis., $10.
Totdahl, Oscar, Bismarck, No. Dak., $5.
Vaage, Mrs. Peter, Palermo, No. Dak., $16.
Vigness, Mrs. Art, Rushford, Minn., $14.
Wangen, Joseph, Superior, Wis., $42.
Weberg, Mrs. Sophia, Inwood, Iowa, $2.
Wells, Mrs. Fred, Tyler, Minn., $5.
Wendehl, Mr. and Mrs. Ed., Superior, Wis., $2.
Wick, Mrs. Anton, Minneapolis, Minn., $5.
Wicklund, Mrs. Laura, Superior, Wis., $15.
Will, Mrs. Otto, Elk Mound, Wis., $46.

From December 3, through 7, 1956

Aanenson, Mrs. Tom, Luverne, Minn., $4.
Alexander, Mrs. Henry, Jackson, Minn., $5.
Anderson, O. B., Forest City, Iowa, $25.
Bagley, Mrs. Gertie, Blooming Prairie, Minn., $2.
Batalden, Adolph, Lamberton, Minn., $132.
Benner, Miss Patricia, Morris, Ill., $12.
Benson, Sigurd, Burlington, Wash., $5.
Boettcher, Mrs. Frank, Elmore, Minn., $41.
Braaten, Ted, Bryant, So. Dak., $2.
Brekke, Ramond, Elmore, Minn., $3.
Burtness, Elmer, Orfordville, Wis., $2.
Buskerud, Lillian, Jasper, Minn., $12.
Carpenter, Mrs. William, Uttermark, John, Maynard, Minn., $20.
Edstrom, Mrs. Harvey, Kenyon, Minn., $12.
Eggen, Edward, Hemet, Calif., $5.
Eggland, Mrs. Adolph, Roland, Iowa, $2.
Eidsee, Mathias, Litchfield, Minn., $43.

N. H. NELSON, Treasurer

February March April 1957

Christ in Our Home

Lent-Easter Issue of Daily Devotions for Family Use . . . A Companion to the Bible

Deeply reverent devotions for sharing at the family altar, specifically prepared for Lutherans (American Lutheran Church, Evangelical Lutheran Church, United Evangelical Lutheran Church). Contributors to this issue are Carl E. Fischer, Gerhard E. Frost, Lyle B. Gangsei, Herman Mees Meyer, Charles E. Schmitz, Erling H. Wold.

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ABOUT THE ORIGIN OF MAN, 27 Frames
God created man holy; man sinned, sin and its consequences; God promised still provides for man; our duty over against God.

ABOUT SIN AND ITS CONSEQUENCES, 30 Frames
God created man holy; man sinned, sin and its consequences; God promised a Savior; the Ten Commandments as the rule of life; man cannot keep them and needs a Savior.

ABOUT THE REDEMPTION OF MAN, 26 Frames
God's love prompted Him to send Jesus as true God and Man to fulfill the Law and pay the penalty for man's sin; Jesus has returned to His Father; He intercedes for us; He will come again on the Last Day.

ABOUT BECOMING A CHRISTIAN, 27 Frames
The Holy Spirit creates faith in our hearts through God's Word consisting of Law and Gospel; the meaning of faith, conversion, justification; Holy Baptism, its purpose and benefits.

ABOUT THE CHRISTIAN CHURCH, 31 Frames
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